136 to the headman-protector, there were also plenty of tigers and leopards. The author and his company slept one night in an old forest, called Ying-li-lo-ku. Even though we had a campfire during the night, we still felt the bitter cold.

133 In Mao-hsi-chü-lieh area there are some old, deep forests. After passing through them one climbs up to the top of [491] Huang-mao Kang, where the pathway suddenly becomes wide and level, broad enough for an automobile. The top of the mountain is about 3,500 meters above sea level. No trees grow there, but only small grasses which rise and fall with the autumn wind. So the place is called Huang-mao Kang [Yellow Grass Ridge]. West of the ridge, the mountains and streams are bright and beautiful, the farms and fields fresh and green. If one looks toward the far horizon, there is no dividing line between heaven and earth. The whole scene is like the "peach-blossom village," completely secluded from the outside world. Looking back to the east, one sees a different world with mountain precipice and deep chasms in disorderly rows, and old trees and deep grasses, all dark and gloomy.

Westward below the ridge, there are the villages of 361 Ch'iao-tzu-cho-lo on the left slope and Hsiao-lo-na-ta on the 621 right slope, the two just opposite each other. They both belong to the black Lolo of the Wu-ch'i branch. The villages in Ta-liang Shan are also widely dispersed, the houses being [342] about several tens of feet apart. Each house has a mud wall and a wooden ceiling, and is well built. Hsiao-lo-na-ta is about 100 li east of Ma-ch'ia-ha-lo; there is not a single household between these two villages. From here westward about 10 li is Erh-hou village, which also belongs to the Wu-ch'i branch. The whole village is built on a plain from the top of the slope downward to the bank of the stream. In the village [342] stands a modern-style house with white walls, a tiled roof, and a wooden door in the front, painted in red and also carved. It looks like a palace in the wild mountains.

Crossing the stream and walking along the river bank for about 50 li, one reaches Chih-hu-chê-ko village in the territory of the A-cho branch. Inside the village there is a natural pool encircled by big upright white poplar trees. It looks very beautiful and quiet. On the right side of the village is a small ridge, on which one can look down northward at the San-ho-i-chê stream that comes from Erh-hou village. This stream runs into the San-ho-i-mu river, which the Chinese call the I-ch'ê Ho. It forms a three-pronged river junction, like the mouth of the three rivers in I-ping, but here the water is very

A few were carrying wine across, in goatskins. I was told

273 that they are great wine, or rather spirit, drinkers. The samshu distilled by the Chinese is far stronger than the local product made by the hillmen, and they prize what they can purchase on the market far more than what they make themselves.

491 Twenty miles above the Plain of the Great Well is another small market town, notable as the place where the first bridge across the Yangtse, from the mouth up, was built. The river is about thirty yards wide at this place, and across it was built a hawser bridge on the same principle as the transporter bridges. The Chinese name for such a transporter is "liu." It usually consists of just one big bamboo hawser, fastened to rocks on either side of the river. From the hawser hangs a loop, sometimes merely a loop of rope; sometimes a little board seat is provided as well. These rope transporters are very common over the many rivers of West China. The traveller slips into the loop and slides down to the lowest part of the hawser bridge. Then he pulls himself up, hand over hand, until he reaches the other side. Sometimes he is helped across by men who are stationed on either side, in charge of the transporter. These men pull the loop to either side, by means of a small rope attached to it. The first sensation as the loop is freed and goes down the slope is very strange. If you have any nerves at all they begin to be very jumpy. The slide down is comfortable enough, but what lies underneath is the disturbing factor in the situation. The lius are often over very treacherous stretches of water, with roaring rapids or fierce falls dashing against rocks in midstream. It is what awaits one, should the rope break, or the traveller lose his balance, that disturbs one. If you only think of the rope, and forget the raging waters and jagged

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

rocks below, the experience on the rope bridge is pleasant enough. The first time I crossed one of these I was in company with another missionary, a fine specimen of a sturdy John Bull Englishman. I got safely over without mishap, and laughed at the quivering dance my nerves had set up as I hung over the rapids for a few seconds while the slack-pulling rope was being gathered in. My companion was not so fortunate. He slid down to the centre of the bridge all right, and then the man in charge began to pull up the rope on the other side. Before half the journey up had been completed, the pulling rope broke, and back went the traveller to the centre of the rope bridge, where he remained dangling for some time over the angry waters. It was an awkward position to be in, and did not look at all pleasant to those who were looking on.

Those who are used to this method of crossing rivers soon learn to treat the situation with freedom and carelessness. Sheep and goats are often sent across in the same way, and very rarely does a mishap take place.

This first bridge over the Yangtse, the bamboo transporter, does not now exist. One night a band of the wildmen from the unexplored hills silently crossed over, and while the Chinese in the little market near by were sleeping peacefully the hillmen set fire to the houses and in the confusion stole a number of children and gathered much loot. They were over the liu and clean away with their spoils before any steps could be taken to stop them. The day after the market people cut the bamboo transporter, and now the first bridge over the Yangtse is only reached after many hundred miles more have been travelled towards the source of the great river.

437 Hearing that I would like to purchase a felt
196 ON THE MARCH AGAIN
cloak, several
were brought to me at one place or another. The price of a cloak is one, two or even more pieces of ordinary cloth, and cases have been known where a cloak of very fine manufacture has been exchanged for a man. Talking about exchanges, I was told that a fair-sized sheep was worth about twenty catties of salt.

721 Some hill-tops we passed on our way had been the scenes of many fights between rival clans, and we passed these places with a good bit of care and precaution. The raids are so sudden and unexpected that the Nosu are always on the look-out for them. On these hills the way sometimes lay through
491 long lanes, with trees on either side covered with ice. No care is taken of the roads, and the branches often hung over in embarrassing profusion. We sometimes had to stoop down to pass under these branches. Had one been on horse-back Absalom's fate would have threatened one many times over.

361 Coming down the other side of the hills, we got out of the mists and below the cloud-line. The scene in front of us was very entrancing. There were villages on the hill-sides in all directions, but never a town anywhere. There is not a town in the whole of Nosuland. Everybody lives on the land. The problems that face Westerners have never yet been dreamed of by these people. They have, however, problems of their own. One of the sternest is what is to be the result of the ever-narrowing circle of Chinese which surrounds them.

764 We passed in one place on a hill-side a ring of stones where someone had been cremated and the ashes buried. There was not the slightest sign to show whose ashes had been buried there.

2: Wiens G-4 (no date) 1954 AF17 South China
Lolo AE4

133 Huang-mao-kang. From Ngo-pien one travels south
489 through Ti-tzu-yai, Ssu-li-p'ing and Wan-shih-p'ing to Wa-hai, the entire route being through forests. From Wa-hai one goes southward into the central part of the Ta-liang Shan. Wa-hai, thus, is the focal point of communications.

About 60-70 miles south of Wa-hai is Niu-niu-pa in the central part of the Ta-liang Shan. This is situated where the Yi-ch'e Ho converges with the Lien-cha-nao Ho to form the Mei-ku Ho. It is a level platform of land surrounded by rivers on three sides. Traveling eastward from Niu-niu-pa, one may reach Lei-po Hsien city. Westward from here takes one to Yueh-sui Hsien city. Southwestward takes one to Chao-chio. This, then, is the heart of Liang Shan communications. Because of its strategic situation, it is necessary to occupy this in any military operation in the Ta-liang Shan.

579 In 1909 the British explorer, Donald Brooke accompanied by some ten persons left Chien-ch'ang (Hsi-ch'ang) to explore the Liang Shan. When he traveled through Lien-cha-nao, he was slain by Lolos who made slaves of his entourage. This created a serious international incident. The Ssu-ch'uan Viceroy, Chao-erh-feng, ordered the three garrison detachments at Chien-ch'ang, Ngo-pien, and Ma-pien to attack the Liang Shan and to converge by several routes upon Niu-niu-pa. What actually occurred, however, was that the troops took hostages to guide them, and made compromises en route. They reached the Lien-cha-nao River, burnt a few Lolo houses and killed several tribesmen. The returning troops encamped long at Chiao-chio where they constructed city walls and established the Hsien town of Chao-chio.

491 Chao-erh-feng planned some fundamental measures
721 to control the Lolo, including the construction of a through road between Lei-po and Hsi-ch'ang. Up to the present this has not been accomplished, however. The Hsi-ch'ang sector was finished as far as Chao-chio city and beyond to Yeh-lu-na-ta. The Lei-po sector has only reached the vicinity of Shan-leng-kang, because the Lolo went on the warpath and stopped the road construction. Subsequently, the earthworks of the road were cut up by the tribesmen.

721 After the Republic came into being, the Lolos began uprisings. In 1919 they seized Chao-chio town, slaughtering and looting and laying it waste. Until 1944 it still